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MINISTERS IN THE PRIME
ANCIENT SOCIETY

FAIRFIELD CONNECTICUT

BY
FRANK SAMUEL CHILD



FAIRFIELD CONNECTICUT

1895

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EXERCISES
AT THE UNVEILING OF A TABLET
RECORDING THE NAMES OF
THE MINISTERS
IN THE FIRST CHURCH OF CHRIST
FAIRFIELD · CONNECTICUT



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FIRST CHURCH OF CHRIST
FAIRFIELD, CONNECTICUT.

1659

PASTORS

REV JOHN JONES	1655-1665
REV SAMUEL WAKEMAN	1655-1692
REV JOSEPH WEBB	1694-1732
REV NOAH HOBART	1733-1775
REV ANDREW ELLIOT	1774-1805
REV HENRY HUMPHREY D.D.L.L.D.	1807-1817
REV NATHANIEL HEMWIT D.D.	1818-1827
REV JOHN HUNTER	1828-1834
REV LYMAN LATT WALTER D.D.L.L.D.	1835-1854
REV WILLIS LORD D.D.L.L.D.	1854-1856
REV ALEXANDER MCLEAN D.D.	1857-1866
REV EDWARD FRANKIN D.D.	1866-1879
REV GEORGE S. BURBrough D.D.L.L.D.	1880-1884
REV JOHN E. BUSHnell D.D.	1884-1888
REV FRANK S. CHILD D.D.	1888-1895

1849

1745

THE TABLET

The tablet is constructed of standard United States bronze, the length being three feet and nine inches, the height three feet and six inches. It is divided into three sections: that on the left containing a bas-relief of the meetinghouse erected in 1745 and burned by the British in 1779; that on the right containing a bas-relief of the house erected in 1849 and burned in 1890; the central section is inscribed with the names of the ministers who have served the parish and the dates of their respective pastorates. A double palm with a wreath is placed in the upper part of the middle section with the name of the church and the date 1639. Panels of oak and ivy frame the tablet.

THE ORDER OF EXERCISES

VOLUNTARY

I

DOXOLOGY

II

INVOCATION

The Lord's Prayer.

III

ANTHEM

“ How beautiful upon the mountains are the feet of him
that bringeth good tidings.”

IV

PSALM XIX AND PSALM CXXXIX

V

GLORIA PATRI

VI

THE SCRIPTURE LESSON

I Corinthians XII

VII.

HYMN

“ Come Thou, Almighty King,
Help us Thy Name to sing,
Help us to praise.”

VIII

PRAYER

IX

HYMN

“ All hail the power of Jesus’ name,
Let angels prostrate fall.”

X

OFFERTORY

XI

HISTORICAL ADDRESS

XII

PRAYER

XIII

HYMN

“ Onward christian soldiers,
Marching as to war.”

XIV

BENEDICTION

XV

SALUTATION

(The congregation before the tablet.)

“Grace be unto you and peace from God our Father and from the Lord Jesus Christ—Amen.”

XVI

THE STATEMENT

This historical tablet now presented to the church by Miss Jennings contains the names of the ministers who have served the parish, and the dates of their respective pastorates, extending over a period nearly two hundred and sixty-five years long.

This chaste, lettered piece of bronze reminds us that we are fellow workers with these servants—that the men of the past and the men of the present are co-laborers together with God in a service continuous, endless, and forever blessed.

“They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.”

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.”

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church of Jesus Christ, throughout all ages, world without end—Amen.”

XVII

THE PRAYER

Almighty God, we thank Thee that Thou didst send into the world Thy Son our Saviour so that through faith in Him we might gain everlasting life.

We thank Thee for the Christian Church whose head and informing spirit is Jesus Christ our Lord.

We rejoice that Thou hast committed unto men the ministry of Glad Tidings, and that it pleases Thee to make Thy children helpers in the spread of the Gospel and the universal sway of the Kingdom.

Accept, we pray Thee, the offering which we now make. As these names are written in witness upon this tablet of bronze, write Thou for a witness the name of Jesus Christ upon the tablets of our hearts. As we adorn this temple with precious gifts, adorn the temple of each heart with the more precious gifts of Thy grace and love.

We beseech Thee, grant that Thy servants live and serve in the unity of the faith and the bonds of peace, and that this Zion ever be filled with the saving presence of the Lord and King of Glory.

And all praise and honor and worship shall be given unto the Father, the Son, and the Holy Ghost, world without end—Amen.

“The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all—Amen.”

XVIII

THE UNVEILING OF THE TABLET

By Mrs. Jane A. Kippen.

XIX

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word.”

HISTORICAL ADDRESS

By Rev. Frank S. Child, D.D.

The letters V.D.M. are often appended to the official signature of the old pastor in this parish. Minister of the Word of God is the suggestive and honorable title indicated. And the records show that these elect men lived and wrought in the spirit and the power of this descriptive phrase.

The unique place held by the New England parson in his community is illustrated by the history of this venerable parish. The all-round, many-sided, indefatigable servant of the people, they reposed in him the utmost confidence, they instinctively turned to him on all occasions. His office was exalted, and yet the minister was thoroughly a man of the world, touching life at every point, conversant with the common and uncommon needs of every individual. Not only was he a preacher, scholar, teacher, pastor, but he ran his own farm, took pupils into his family, showed a practical turn for affairs, and managed the schools of the town. The parson could prescribe remedies in case of sickness, tinker a kettle, mend a harness, or repair an oxcart, strike a good bargain with the deacon, write books, show "a good judgment on the secularities," using the phrase of Crockett, and shape the politics of his constituents. Jared Eliot, minister of Guilford and a noted politician, was "undoubtedly the first physician in his day in Connecticut," and settled the legal disputes of the neighborhood with such justice and wisdom that he often acted as judge between contentious individuals.

The history of this parish speaks to facts in the case. The Fairfield ministers gave themselves to their people with a generous adap-

tation and a multiform activity which indicated that they were the peers of New England's most eminent parish leaders.

It is unnecessary to advert to the early importance of this town. As the capital of the county it held a position of commanding influence for several generations, giving its ministers ample opportunity for the full exercise of their gifts. You remember that Mr. Caner, rector of Trinity Church in Fairfield, removed from this exacting field in 1747 and became rector of King's Chapel, Boston, a smaller parish, "not so much out of any lucrative views," he writes, "as out of regard to the weakness of my constitution, which had become unequal to the duties of the large mission of Fairfield."

It is a remarkable ministerial succession recorded by the tablet unveiled to-day in this historic place.

The pastors of our church have been educated men, favored with the discipline and culture imparted by college and university. John Jones, the first minister of the parish, was a graduate of Jesus College, Cambridge; a gentleman of refinement, the friend of Governor Winthrop. Samuel Wakeman may properly be called a Harvard man, although obstacles prevented his graduation. Joseph Webb matriculated at Harvard. During his second year, when only sixteen years old, the faculty disciplined him for certain abuses which he put upon the freshmen, which event imperiled the completion of his course. An apology on his part, however, enabled him to right himself with his instructors so that he received his diploma with the other members of his class. It was simply a case of youthful, aggressive, mischievous conduct, revealing a very lively disposition and a willingness to take his share of fun. Noah Hobart and Andrew Eliot also received their degrees at Harvard, standing well in their work. Heman Humphrey, Nathaniel Hewit, Lyman H. Atwater, Edward E. Rankin, and John E. Bushnell studied at Yale. John Hunter was a Union man, standing high among his mates. Willis Lord received his degree from the hand of President Mark Hopkins of Williams.

Alexander McLean spent his happy academic days on the beautifully wooded hillside crowned by Hamilton College. George S. Burroughs honored Princeton as his Alma Mater. It is a significant fact that the men who have served this parish with fidelity and distinction based their labors upon the solid foundations of the most thorough preparation.

These men evinced a high grade of scholarship, so that in their pulpit ministrations and their personal contributions to the life of the times they made profound impression. Public education was the special contention of these men. They had large part in directing local school affairs, the town or village school being their particular charge. Frequently have the pastors of this church taken active share in giving instruction to the children of the parish. Mr. Webb joined with the far-sighted band of brother ministers in Connecticut to found Yale College, bestowing a portion of his library upon the infant institution. For many years he was an efficient and enthusiastic member of the Yale corporation, seeking in various ways to promote the interests of the college. Andrew Eliot had been an instructor in Harvard College for ten years before he accepted the pastorate of our church. A handsome silver loving cup presented by his students, and now treasured by a descendant, testifies to their esteem and affection. Heman Humphrey was a scholar of such force and learning that Amherst College made him president. His career as educator has become a portion of educational history in New England.

Dr. Hewit was one of the founders and a frequent benefactor of Hartford Theological Seminary. Lyman H. Atwater accepted a call to the chair of philosophy in Princeton, after nineteen years of earnest, fruitful ministry in this parish. And such was the confidence reposed in him that he filled the vacant chair of the presidency until a successor relieved him of those onerous duties. Willis Lord's scholarship won him wide fame, so that he served suc-

cessively as professor of Biblical literature in Lane Theological Seminary, professor of ecclesiastical and Biblical history in Chicago Theological Seminary, and president of Wooster University, Ohio. George S. Burroughs showed extraordinary proficiency in linguistic studies. He taught Biblical literature in Amherst College for several years, managed the affairs of Wabash College, Indiana, as president, during a critical period, and gave his last days to most congenial tasks in Oberlin, as professor of Hebrew and cognate languages.

In addition to such services as we have named, other pastors of this church have been widely useful and generously active as trustees and helpers in numerous institutions of learning.

The literary services of the men are worth our review. A cultivated, studious minister of the Gospel in New England takes naturally to this form of intellectual exercise. The conspicuous book makers were for many generations found among the clergy, while the great names of our literature show traces of the inspiration dating back to the minister's family as a fountain head of life.

Sermon work constituted an important part of this early literature. The graphic, quaint, forcible style shown by Mr. Wakeman in his famous election sermon well illustrates the standard of composition. Two little books, written by Noah Hobart during the heated controversy between champions of the Congregational and the Episcopal faith, excited considerable interest in New England. We preserve them as characteristic exponents of the times. Dr. Dwight pays high tribute to Mr. Hobart, observing that his writings "display a degree of skill and acumen that mark their author as one of the leading spirits of his time." His successor, Andrew Eliot, was a member of the Connecticut Academy of Arts and Sciences and of the Massachusetts Historical Society, contributing to both associations as occasion arose. Several of his letters, now in the possession of the latter society, give vivid and striking descriptions of

life through the period of the American Revolution. Mr. Eliot's library was a notable collection of standard works. At the burning of the town it became part of the sacrifice to liberty; but Dr. Howard of Boston, touched with profound sympathy for Mr. Eliot in this great loss, preached upon the subject in the New North Church, and sent the young brother a contribution toward a new purchase of books.

Dr. Humphrey became a frequent writer for the press. Several of his books attained wide circulation. He published "Essays on the Sabbath," "Tour in France, Great Britain, and Belgium," "Domestic Education," "Letters to a Son in the Ministry," "Life and Writings of Professor Fiske," "Life of Thomas H. Gallaudet," and "Sketches and History of Revivals."

Dr. Atwater was for years the editor of the *Princeton Review*, a writer upon philosophical and religious themes, and the author of a work on logic. Dr. Lord's book on "Christian Theology for the People" was only one of numerous writings given to the public through a long literary career. The names of varied contributions to the literature of the day on the part of these and other ministers in this church would make a formidable array of subjects.

The ministers of the parish have been true to their heritage of leadership, and forged to the front in their public services. The history of religion in the colony and State shows that Fairfield pastors shared not inconspicuously in affairs. It might be the preaching of election sermons, participating in the deliberations of important committees, having a hand in the building of the Cambridge platform, or presiding over the annual meeting of the State Association.

The three great names in temperance reform, during the early years of the nineteenth century, were Beecher, Humphrey, and Hewit. But the chief credit belongs to Dr. Humphrey of drawing up that remarkable report on intemperance presented to the Fairfield Association of Ministers in 1813—a paper which is not only said to be

the first temperance tract published in this country, but also one of the most influential. Dr. Humphrey's six sermons on the subject gave him a national reputation. The work which Dr. Hewit did in behalf of temperance made him a commanding figure in this country and in England. His splendid Websterian eloquence became one of the marked forces in the mighty campaign against this foe of society. "I have often listened to flights of eloquence from Dr. Hewit," said Judge Sherman, "that I have never heard equaled by mortal man." This tremendous force and enginery was consecrated to the great reform movement. When Dr. Hewit was made secretary of the Boston Temperance Society, although the ties which bound him to this parish were strong, he felt constrained to assume the work which offered such vast opportunities for the exercise of his peculiar, masterful gifts.

Another minister of our church served in a secretarial office. Dr. McLean became secretary of the American Bible Society in 1878, and devoted himself to this sphere of Christian influence for the last twenty-four years of his life.

The head of a college or university is chiefly an executive servant. The fact that three pastors here have attained the presidency of a college or university, and that others have been invited to similar places of usefulness emphasizes the spirit of noteworthy leadership.

The patriotism of the men whose names appear upon the tablet is a most delightful memory. John Jones had been an ordained priest in the Church of England, but for conscience's sake he went forth to seek a new country. It tested one's worth and faith—this exile and self-sacrifice—but he proved himself a man loyal to the high ideal, and wrought zealously, undeviatingly for the good of this new country.

His successors no less appreciated their independency. It was stalwart Christian patriotism which rang through the election sermons preached by these ministers, the pulpit being a perennial spring of

the loftiest sentiments and the noblest impulses which concerned the good of the State. Never did any indifferent or disloyal words fall from the lips of these far-sighted, optimistic preachers. The same spirit which prompted Mr. Eliot to encourage his people unto the largest sacrifices and the bravest services fired his predecessors and his successors in their eloquent inculcation of the love of country. For two years, during the American Revolution, Mr. Eliot relinquished his salary. "I have been with you in prosperity," he said, "I will stay with you in your adversity." There are those living who recall the stand taken by Dr. McLean at the time our Civil War waged. Loyal to the heart's core, he uttered no uncertain counsels, pressing with all urgency the claims of country, counting popularity and friendship as things of little importance when set over against the call to preserve the integrity of the nation.

But in following the life narrative of these men, that which makes the profoundest impression upon the observer is their noteworthy and exalted character. The first five ministers enjoyed a life pastorate, wearing the harness to the day of final triumph, the average period of service here being over thirty-one years, the Nestor among them Noah Hobart, who ministered in the parish during four full decades.

Such remarkable service speaks volumes, not only in praise of these pastors but likewise in praise of their people. Relations of a most tender and beautiful character blessed the generations measured by this period. The shorter pastorates of the later years are explained by the fact that Fairfield had become a small community in comparison with the growing cities of our land, so that when men of uniformly high caliber and rich promise spent their early years of faithful, happy labor in the parish, they were invariably called to the larger and more important fields.

As we read the names inscribed upon this chaste bronze page of history, which graces the entrance to our sanctuary, we will pause

and gaze with quickened interest upon the portraits vividly distinct to the mind's eye:

The Rev. John Jones, Puritan divine of the Church of England, independent minister in a non-conforming church of New England, scholar in exile, gentleman, uncomplaining sufferer, self-denying friend, a founder of the new order of things, fearless, ingenious, workful, true to the faith dominating his rugged spirit. His portrait shows him in gown and bands, the conventional garb of the Puritan divine in his pulpit.

The Rev. Samuel Wakeman, first ministerial product of the western soil to minister unto this people in the land of his nativity, lover of books (his library was apprized at £54, 50s, 6d, a large sum for early days in New England), diligent student, aggressive preacher, robust and prosperous farmer, community counselor, man of property (his estate amounted to nearly a thousand pounds), and widely influential in public affairs, an honored father in Israel, transmitting to numerous descendants the precious heritage of the righteous.

The Rev. Joseph Webb, a merry, exuberant son of Harvard toned down by several years of arduous and varied labors to a calm, observant, sympathetic workman, lines of deep thought and noble purpose traceable in his face, strength and zeal characteristic of the man; "hospitable in his house," writes his biographer, "steady in his friendships, free and facetious in his conversation" (many of these worthies shone in bright and humorous talk); "a gentleman of probity and piety," says another eulogist, "of distinguished erudition in grammar, rhetoric, logic, and theology, appearing most free of affectation." The inventory of his estate tells us what manner of clothes were worn by Mr. Webb, namely: shoes with silver buckles, homespun worsted stockings, knee breeches of plush with silver buttons, a "good shirt," a calamanco vest, black broadcloth coat (apprized at six pounds), a great coat of broadcloth, a wig, a

silk handkerchief, a wide-brimmed soft hat, a pair of spectacles, and white gloves.

The Rev. Noah Hobart, a man of vigorous body and intellect—tireless, efficient through forty years ministry—"laborious student," acute and learned—adorning "the doctrine which he professed by an exemplary life"—I quote the first President Dwight, his intimate friend—a born ecclesiastic and controversialist—revered in all the colony as a conservative and eminent leader—the champion of orthodoxy, Presbyterial ordination and the established church of Connecticut—a servant who lived out his full span of life in rich enjoyment of work—preaching his two sermons "with more than his accustomed animation" the very last Sabbath of life—conversing with freedom and composure in the hour of translation itself.

The Rev. Andrew Eliot, worthy son of a distinguished father—lover of books and the midnight oil, (his library, destroyed by the great conflagration, was one of the most extensive in the colony)—a genial and attractive personality, making strong attachments and binding men to himself by enduring ties—a judicious and affectionate pastor, "unentangled with the things of this life"—candid and simple in his piety, brave and wise in spirit, urbane and happy in manners; as one of his biographers writes, he "conciliated the esteem of all ranks."

The Rev. Heman Humphrey, D.D., LL.D., ardent workman, profound thinker, guide of young men, passionate reformer, his great heart beating in sweet accord with his active brain—a many-sided helper, practical, imaginative, spiritual, progressive—touching life with quickening energy in variety of ways—illustrating by word and deed, book and character the exalted principles which dominated him through an eventful career. It is a face of gracious refinement and splendid, abounding manliness which looks down upon us from the canvas.

The Rev. Nathaniel Hewit, a rugged, forceful representative

of the early Puritan leaders—Carlyle-like in the massiveness and frank insistence of his awakening individuality—the rich, deep, eloquent speech flowing with majestic sweep like some river, the revelation of rare mastership in assemblies—stern advocate of righteousness, true defender of the faith, magnetic yet playful, imperious but prayerful—combining the active and the passive virtues, a wondrous blending of paradoxical forces. The streams of subtle influence continue their rich fertilization and the end is not yet.

The Rev. John Hunter, admired and beloved friend of Judge Sherman—his name suggestive of the sport particularly dear to him, tramping through field and forest in eager pursuit of game, to the annoyance of staid, old-fashioned people—a devotee of books and nature, well versed in both realms—frank and enthusiastic—a keen wit sparing neither friend nor foe, his shafts not seldom fired while standing in the pulpit, the aim sure and the effect startling—a man of imagination and writer of verses, impulsive, eccentric, courageous, his very excess of spirits pushing him to such extremes that depressing reaction often ensued with attendant suffering.

The Rev. Lyman H. Atwater, D.D., LL.D., a man whose massive frame seemed the fitting vehicle of his great mind and generous spirit—weight, solidity, resource, power, words interpretative of the person—a cultivated and learned teacher, a strong, Biblical preacher, a citizen whose judgment and courtesy proved to be large elements in shaping village life. Blessed with keen sense of humor and good common sense; straightforward and outspoken, he never made an enemy, his sterling Christian manliness working for the perpetual improvement and uplift of parish and society.

The Rev. Willis Lord, D.D., LL.D., a minister with student caste of countenance and tell-tale expression of absorbing meditation, eloquent and profound in speech, sympathetic, ambitious, a laborer whose physical strength did not equal the tasks which pressed themselves upon his consideration, industrious and energetic, heedful

when called to sacrifice self, a servant seeking ever rightly to divide the word of life and incorporate the truth into his own vital manhood.

The Rev. Alexander McLean, a buoyant, tireless worker—abounding in the good cheer of the gospel—witty, social, and popular with a bent toward practical affairs and a mind quick to adapt itself to fresh conditions—orthodox to the backbone with early Scotch orthodoxy—a genial companion, loyal citizen, happy sportsman, generous friend—he loved merriment, children and righteousness, and he proved himself ever the champion of justice, progress, and the nobler manhood.

The Rev. Edward E. Rankin, D.D., a gentleman of the old school—dignified, affable, invariably courteous, the soul of honor—methodical in all his labor, accurate in scholarship, a wise and faithful leader, studious of his people's needs, and abundant in his service among them. His stately presence and free-spent life imparted tone to the community, distributing like leaven, precious, vital influences.

The Rev. George S. Burroughs, D.D., LL.D., a son of the manse, inheritor of lofty impulses, ever breathing the atmosphere of great ideals—slender in body but stalwart in mind—incarnation of true purpose and glad hope—beloved of children, chosen, happy companion of men, sympathetic helper of young or old whether rich or poor—what a flow of life gushed forth into various channels of noteworthy well-doing; what a narrative of large plans, brave wise words, and splendid self-denying labors is told in his life.

The Rev. John E. Bushnell, D.D., eloquent preacher, loyal pastor, whose abundant and fruitful ministry continues in his great western parish—shall a successor here attempt the characterization of the man who labors unweariedly to-day in the rich plenitude of his powers? Dr. Bushnell abides in the affectionate remembrance of this people, his earnest labors as a workman fresh and joyous from the school of the prophets held in dear and tenacious memory. Long

may he contribute to the church of Christ strength, devotion, leadership!

These are the portraits which the names upon imperishable bronze set distinctly before the mind's eye. Is it not a praiseworthy and remarkable succession of ministers for a country parish—for any parish? Does it not provoke a certain beautiful flush of honorable pride that such men serve this ancient, prosperous Zion?

We reciprocate their spirit of helpfulness and exalted hope by the giving of ourselves with multiplied enthusiasm to the tasks transmitted unto us through faithful and illustrious workmen—workmen who need not to be ashamed of their labors.

It is our happy privilege to join forces with the living spirits of all ages in the assured triumph and eternal sway of the great Head of the Church.

BIOGRAPHICAL STATISTICS

THE REV. JOHN JONES

The first pastor of the church in Fairfield was of Welsh descent, the date of whose birth is unknown. Educated at Cambridge University, he was ordained a priest in the Church of England, but soon cast his lot with the Puritan brethren who emigrated to New England. In the company of Thomas Shepard and other like-minded brethren he reached America in 1635 and repaired to Concord, where he labored in coöperation with Rev. Peter Bulkley. He accompanied friends to Fairfield in 1644 and accepted an invitation to become pastor of the church, where he remained in service until his death in 1665.

THE REV. SAMUEL WAKEMAN

The second pastor of this church was the son of John Wakeman. Born in the colony, educated at Harvard, he began his ministry the year of his predecessor's death, 1665. He taught school a portion of the time while attending to the spiritual needs of his people. An excellent business man, he took active part in the town affairs and managed his private estate with rare judgment. He was a large landed proprietor, owning property in several parts of the town. He lived on the main street nearly opposite the present Sherman parsonage. Mr. Wakeman died in 1692.

THE REV. JOSEPH WEBB

The third pastor of the church, son of Joseph and Grace Webb, was born May 10, 1666, the year of the great London fire. During his childhood and youth he lived in the neighborhood of Boston, graduating from Harvard College in 1684. For ten years he engaged in secular pursuits, accepting a call to the Fairfield pastorate in 1694, being ordained and installed here on the 15th of August. He preached the election sermon before the court of the colony in 1701. He was active in laying the foundations of Yale College, feeling the great need of an institution for higher education in Connecticut. One of the ten ministers who at Branford in 1700 placed an offering upon the table saying, "I give these books for founding a college in this colony," he continued his beneficent and patriotic services to the young institution for thirty years, confident that future generations would appreciate and perpetuate the work. He married Elizabeth Nichols of Stratford in 1691. She died in 1718. Three years later he married Mrs. Elizabeth Cone of Stratford, who survived him. His death occurred September 26, 1732, while visiting Stratford friends.

THE REV. NOAH HOBART

The fourth pastor of this church, born at Hingham, Mass., January 12, 1706, was the son of David Hobart and the grandson of Rev. Peter Hobart, first pastor of the church in Hingham. Noah Hobart graduated at Harvard with the class of 1724, but he was not ordained and settled as a minister in the Fairfield parish until February 7, 1733. A long and distinguished pastorate was ended by his death on December 6, 1773. Dr. Sprague writes that "Mr. Hobart lived to bury two wives, eight children, and a thousand and ninety-three parishioners." He was three times married, and the

wife who survived him was three times a widow, he her third husband and she his third wife. One son, John Sloss, became an eminent jurist, one of the judges of the Supreme Court of New York, and was elected United States Senator from the State of New York, but resigned the office and afterwards became District Judge for the District of New York. Mr. Hobart published: "A Serious Address to the Members of the Episcopal Separation in New England," 1748; "An Election Sermon," in 1750; "A Second Address to the Members of the Episcopal Separation in New England," 1751; "Principles of the Congregational Churches," 1754; "A Vindication of the Piece, entitled The Principles of Congregational Churches, etc.," 1761; "A Sermon on the Execution of Isaac Frazier," 1768.

THE REV. ANDREW ELIOT

The fifth pastor of the Fairfield Church was a son of the Rev. Andrew Eliot, D.D., an eminent minister and pastor of the New North Church, Boston. He graduated from Harvard College in 1762, and was shortly appointed butler of the institution. Four years later he became tutor, and in 1773 a fellow. His connection with the college was severed when he entered upon his pastorate of this church in 1774. Mr. Eliot's death occurred October 26, 1805, during the thirty-second year of his ministry. His son Andrew was ordained pastor of the church in New Milford and served as a member of the Yale corporation for eleven years.

THE REV. HEMAN HUMPHREY, D.D., LL.D.

The sixth pastor of this church was born in West Simsbury, Conn., March 26, 1779, and died in Pittsfield, Mass., April 3, 1861. He taught school to help pay his way through Yale College where he graduated in the class of 1805. After studying theology under

Dr. Timothy Dwight, he was ordained to the ministry in Fairfield. At the conclusion of ten fruitful years in his first pastorate Dr. Humphrey accepted a call to Pittsfield; but his eminent fitness for educational work attracted the attention of men interested in Amherst College, and he was elected to the presidency of that institution in 1823, guiding its destinies for twenty-two years. His son, Edward Porter, attained wide fame as preacher and scholar. Two other sons became ministers, and two daughters married ministers. Another son studied law and represented his district twice in the United States House of Representatives. In his eulogy upon Dr. Humphrey, Dr. John Todd said: "I have never known a man who in my estimation came so near being faultless."

THE REV. NATHANIEL HEWIT, D.D.

The seventh pastor in the Prime Ancient Society was born in New London, Conn., August 28, 1788, graduated at Yale in 1808, and first studied law, then entered the Divinity School at Andover and was licensed to preach in 1815, serving in the Presbyterian Church of Plattsburg, N. Y. His pastorate in Fairfield extended over a period of nearly ten years, from 1818 to 1827. His later years were devoted to the work of the American Temperance Society and two pastorates in Bridgeport, Conn., that of the Second Congregational Church and that of the Presbyterian Church. He died February 3d, 1867. His wife was a daughter of Senator James Hillhouse of New Haven, Conn. His son Augustus, a graduate of Amherst College, studied law, then theology, and was licensed to preach as a Congregationalist, but a year later entered the ministry of the Episcopal Church and in 1846 was received into the Roman Catholic Church. He joined the Redemptorist order, and when Father Hecker founded the congregation of St. Paul he became one of its prominent members. Later he was elected professor of

church history in the Catholic University of Washington. He was the author of numerous books and a frequent contributor to the religious press.

THE REV. JOHN HUNTER

The eighth pastor of this church, son of John and Sarah Hunter, was born in New York City May 7, 1807. He entered the junior class of Union College at the age of seventeen and graduated in 1826. Two years later he graduated from Princeton Theological Seminary in the class with Henry Rowland, and visited his classmate who lived in Fairfield. The acquaintances which he made at this time resulted in an invitation to preach here after the departure of Dr. Hewit. He was ordained and installed pastor of the church at the early age of twenty-one years. He married Miss Julia M. Judson of Stratford the following year. Judge Sherman took a special interest in the young preacher, who was accustomed to spend every Sunday evening with his distinguished parishioner. Mr. Hunter's second pastorate was in West Springfield, Mass., where he remained only eighteen months. In 1839 he began his service of seven years as pastor of the First Congregational Church, Bridgeport. He removed to Long Island at the conclusion of his pastorate in Bridgeport and never assumed another pastoral charge. He died in Galveston, Texas, February 11, 1872—ending “a life that was full of lights and shadows.”

THE REV. LYMAN H. ATWATER, D.D., LL.D.

The ninth pastor of the church was born in New Haven, Conn., February 20, 1813, graduating at Yale College with the class of 1831, and studying for two years longer in the Divinity School. In 1833 he was made a tutor in the college, where he did faithful work

until called to the pastorate in Fairfield. The nineteen following years were filled to repletion with the fruits of an active typical New England ministry. It was a distinct advance when he became professor of mental and moral science in Princeton College. Later he succeeded to the chair of logic, remaining in the service of the college until death, which occurred February 17, 1883—making rich the honored institution by nearly thirty years personal investment of his powers in its history and development. In his beautiful tribute to Dr. Atwater, Dr. McCosh, the president of Princeton, remarked: "He has had as much influence as any one man, perhaps more than any other, in forming the character of its numerous alumni."

THE REV. WILLIS LORD, D.D., LL.D.

The tenth pastor of this church was born in Bridgeport, Conn., September 15, 1809. His great-grandfather, Dr. Benjamin Lord, attained eminence as a minister, author, and educator during the eighteenth century. Willis Lord was a graduate of Williams College, class of 1833. His theological studies took him to Princeton. He became pastor of churches successively in Hartford, Providence, Philadelphia, and Cincinnati before he assumed charge of the church in Fairfield. His poor health forced him to seek a country parish. With returning strength he entered upon the larger task of giving instruction in the Theological Seminary of the Northwest at Chicago. He became president of Wooster University, Ohio, in 1870. His health failing he resigned the office in 1874, and afterwards served as pastor of the First Presbyterian Church of Chicago for a brief period. The later years of his life were given to literary work.

THE REV. ALEXANDER McLEAN, D.D.

The eleventh pastor of the church, born in Glasgow, Scotland, October 1, 1833, graduated from Hamilton College in the year 1853. After finishing his theological studies, which Mr. McLean pursued at Union Seminary, New York City, from 1853 to 1856, he engaged for a brief time in Bible work. He was ordained and installed pastor of this church January 21, 1857. He married Sophia J. Rowland on November 12, 1862. A call to the Calvary Presbyterian Church in 1866 resulted in his removal to the city of Buffalo, where he remained eight years. Hamilton College conferred upon him the degree of Doctor of Divinity the year that he began his work as secretary of the American Bible Society—1874. The remainder of his life was spent in the service of this important Christian organization. During the summer of 1872 Dr. McLean visited his native land and other countries of Europe. On March 16, 1876, he married for his second wife Miss Amelia M. Hatfield, daughter of the Rev. Dr. Hatfield of New York. Dr. McLean's death occurred on March 19, 1898, and his ashes repose in this parish, which he loved with a loyal and changeless affection.

THE REV. EDWARD E. RANKIN, D.D.

The twelfth pastor of the church was born in Newark, N. J., May 15, 1820, and died in his native city July 22, 1889. He graduated at Yale College with the class of 1840 and at Union Theological Seminary with the class of 1843. Dr. Rankin first preached in the Presbyterian Church of Springfield, N. J., remaining there six years during which period he traveled, one vacation, in Europe. He married Miss Emily Watkinson, of Hartford, Conn., in 1847. The Lenox Presbyterian Church, New York City, invited him to become pastor in 1850, and he continued there for thirteen years.

During 1864 he served as a member of the Christian Commission. Called to the church in Fairfield, 1866, he remained at this post until 1879 when he retired from active service, residing first in Hartford and later in Newark, his old home. One son studied for the ministry—the Rev. Isaac O. Rankin—who now belongs to the editorial corps of *The Congregationalist*.

THE REV. GEO. STOCKTON BURROUGHS, D.D., LL.D.

The thirteenth pastor of the Fairfield Church was born in Waterloo, N. Y., January 5, 1855. He graduated at Princeton College, 1873, and at the Theological Seminary, 1877—his Alma Mater bestowing upon him the honorary degree of Ph.D. in 1884 and that of D.D. in 1887. The degree of LL.D. was given him by Marietta College in 1895. On May 30, 1877, Dr. Burroughs married Miss Emma Frances Plumley, daughter of the Rev. Dr. Plumley. He was pastor of a Presbyterian Church in Slatington, Penn., for three years, and then accepted a call to Fairfield. From this place he went to New Britain and was installed pastor of the First Congregational Church in that city. From 1886 to 1892 he filled the chair of Biblical literature and acted as college pastor in Amherst, Mass. He entered upon the office of president of Wabash College, Indiana, in 1892. He became professor of Old-Testament languages and literature in Oberlin Theological Seminary, 1899. The early lamented death of Dr. Burroughs occurred October 22, 1901. "The sources of his life," said his colleague, Dr. Bosworth, "were deep down in God."

THE REV. JOHN E. BUSHNELL, D.D.

The fourteenth pastor of this church was born at Saybrook, Conn. He graduated from Yale College 1880 and the Yale Di-

vinity School 1883, enjoying an additional year of special study as a Hooker Fellow. He was made a Doctor of Divinity by New York University in 1898. Dr. Bushnell accepted a call to this church in 1884 and was installed on July 30th. He married Miss Florence Ellsworth, of Brooklyn, N. Y. His four years' labor here—years earnest and joyous with the enthusiasm of young manhood—prepared him for the onerous tasks and responsibilities which came with the later days. Although reared a Congregationalist and trained for the Congregational ministry, a fresh illustration of our denominational generosity was given when he carried with him into the Presbyterian Church at Rye, N. Y., the loyalty and benediction of his people and associates in Connecticut. After a pastorate of six years in Rye, Dr. Bushnell, in 1894, became pastor of the Phillips Presbyterian Church, New York City, continuing his service there until 1900—through the first year after the union of the Phillips Church and the Madison Avenue Church. Installed pastor of the Westminster Church, Minneapolis, March, 1901, he continues to serve one of the strongest and largest Presbyterian churches in the great West.

“ The shepherd of his flock; or as a king
Is styled, when most affectionately praised,
The father of his people.”

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